

THE REHEARSAL.

1. The short Time Allow'd by the Scotch Act of July 16. 1695. And the Reason of it.
2. None, after that Day, were Allow'd to take the Oaths to the Government, till they were first Assum'd by the Kirk Judicatories.
3. The good Sense of the Kirk in this Case.
4. Hackerton's Cow.
5. Observator says, Ther was no Persecution in Scotland, since the Revolution.
6. What the Presbyterians wou'd say, if the same were done to them.
7. The Persecution objected in the Reign of K. Char. II. The New Monument at Edinburgh.

SATURDAY, November 15th. 1707.

Country-man. **Y**OU have fully explain'd to me, Master, this Forgiving, this Reconciling, this Merciful Act, as they call it, of July, 16, 1695. which by Referring all to the Kirk Judicatories left the Matter just where it found it.

(1.) Rehearsal. I have more to say of that Act still. First, as to the Time given for these Clergy to come in; That Act was made July, 16, 1695. And the Time given was no longer than to the first of September following; in which time many in the North might not hear of it.

Country-m. But this seems to be against their own Design, for if they Intended to Gain these Northern Clergy, why did they not give them sufficient Time, both to Hear of it, and Consider it?

Rehears. That is Explain'd in another Clause of the same Act, which says, That such of the said Ministers as shall not come in betwixt and the said Day, are hereby, and by force of this present Act ipso facto, depriv'd of their Respective Kirks and Stipends, and the same declared Vacant, without any further Sentence.

Country-m. Now I see, here was a Legal Bar to the Inclinations of the People (upon which themselves set up) and where their Interest and Mobb cou'd not Prevail.

(2.) Rehears. But ther is a Latitude given even after the said first of September, That if any be Assumed by the Kirk Judicatories, upon their Certificat, such shall be Admitted and Allow'd to Qualify himself by taking the Oath of Allegiance, and Subscribing the same with the Assurance.

Countrym. So then, being Assum'd by the Kirk Judicatories was a Necessary Qualification for taking the Oaths to the Government. Yet these men tell us now, That nothing was Requir'd but taking the Oaths to the Government! And that the Episcopal Clergy there had not only Toleration, but Comprehension too! And that they have it so at this Day, without any other Condition than taking the Oaths to the Government. Whereas if any of these Clergy now shou'd offer himself to take the Oaths, they wou'd tell him, O, Sir, the first of September 1695. is long since past, where then is your Certificat from the Kirk Judicatories, that you are Assum'd by them? For without this you are not, by this Act, to be Admitted or Allow'd to take the Oaths to the Government, so as to Qualify you to Enjoy any Kirk or Stipend.

And now I see the Reason why the Time given in this Act was so Short, viz. That the more might come under this Clause, which Excludes them from the Benefit of taking the Oaths, till they were first Assum'd by the Kirk Judicatories. And so the Door was Nail'd fast upon them for ever thereafter.

(3.) Rehears. But, Country-man, you must suppose the Kirk Judicatories to be Men of Sense and Moderation, and that they wou'd Assume the Episcopal Clergy upon Reasonable Terms.

Country-m. I think they have so much Sense, and Regard to their own Constitution, as not to Assume any they did not think True Friends to it. But however the whole is here put into their Power. And it is an Intolerable Banter put upon us here in England,

England, to tell us of the Liberty, the Toleration, and even Comprehension that is Allow'd to the Episcopal Clergy in Scotland! The Bishops in Scotland had Power to Assume any of the Presbyterians there, who shou'd come over to them. Did the Kirk think this to be any Toleration, far less a Comprehension to their Preachers? They call'd this giving the Wolf the Wether to keep. And can they not Turn the Tables?

(4.) Rehears. This is Hackerton's Cow. They Understand me.

Country-m. But let me Understand you too, Master.

Rehears. A Tenant of the Laird of Hackerton came to him to Excuse himself that his Cow had broken the Laird's Fence, and Trespass'd on his Ground, but hop'd his Worship wou'd forgive it. No, said the Laird, you shall make up the Fence, and pay for the Trespass. O Sir, said the Tenant, I mistook, it was your Cow broke over my Fence. Then your Fence was not Good, said the Laird, you shou'd have kept it better.

Country-m. Indeed, Master, if the Church had kept her Fences better, it had been better for her. But since she did not, the Kirk will. Ther is not a Hole in their Fence for an Episcopal Man to Peep through. Yet they wou'd Persuade us, That they have no Fence at all, but live in Common with the Episcopal Clergy there, all good Friends and Brethren!

(5.) Rehears. Having laid down the Fact thus Plainly before you, it is a full Answer to all that this *Observer* Reviv'd has said against the Scots Episcopal Clergy, and to Obstruct the Collections for them. But yet it may not be amiss to shew you what he says, That you may see the True Spirit of the Party.

He begins with them in his first Paper, and so Continues for many together. So that he was set up Chiefly for this Purpose. And now Prepare to hear Wonders! He tells you in this same Num. 1. That ther was no Persecution in Scotland since the Revolution; for that none Persecute but Papists and High-Flyers. But he says, That some years ago there was a terrible Persecution in that Country, which was Equal to an Inquisition, by the Episcopal Clergy who were the Wicked Instruments of it, and like greedy Leeches, were never Satisfy'd but when they were full of the Blood of the People they call'd Phanaticks.

(6.) Country-m. What will they not say! When they Dare thus Openly say, that ther was no Persecution in Scotland since the Revolution! Suppose the British Parliament shou'd abolish Presbytery in North Britain, by the Name of an Unsupportable Grievance, and Re-establish Episcopacy, as most Agreeable to the Word of God, as well as the Inclinations of

the People: And to make this the better Believ'd shou'd let loose the Mobb in the North (as they did in the West) to Plunder and Tear the Presbyterian Preachers, even when they were Establish'd by Law, and Turn them out of their Churches; and that the Parliament shou'd Approve of all this, and Vote them Justly Outed of their Churches, and never to be Restor'd, but that the Episcopal Clergy who were put in by the Mobb, shou'd Continue their Possession. And that the same Acts of Parliament you have Nam'd against Episcopacy were made against Presbytery: And after all, we shou'd tell them, that ther was no Persecution in all this, but that the Presbyterian Preachers there Enjoy'd not only a full Toleration, but even a Comprehension, and so had no Reason to Complain! I doubt they wou'd call this Insulting upon Persecution! And if we Endeavour'd to Represent them as a Parcel of Varlets to their Brethren the Dissenters here, and Perswade to Contribute Nothing towards their Relief, as being no Objects of Charity, but utter Enemies to the Government, &c. What names wou'd they give us upon such an Occasion? Worse than greedy Leeches, as they here call the Episcopal Clergy.

But Master, what shall we say to his Charge of Persecution against these Clergy, some years ago, as he words it?

(7.) Rehears. This is the Reign of K. Char. II. of which they make great Out-Crys. And have been often Answer'd. Of which they take no Notice, but still carry on the Clamour! Many of them did suffer in that Reign. But little to their Credit when it is known that it was for Notorious, Treason, Rebellion, and Bloody Murders; and they were Try'd according to the known Laws of the Land. Ther was no Glencoeing in those Days. Now those Trayters are their Martyrs! They have Erected a fine Monument about two Years ago at Edinburgh, over the Place where the common Malefactors are Bury'd, and the Design of it is to Enroll in the Number of Martyrs all that have been Executed in that City, for Treason and Rebellion from May 1661, when Argyle suffer'd, to Feb. 1688, that Mr. Renwick a Field-Preacher suffer'd. I saw this Account in a Letter lately from Edinburgh. And we must Allow, That no Soil is more Fertile of these sort of Martyrs than that of Presbytery. And not only in Scotland.

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Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.